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The writer must have given much time and labor to the study of her subject, but unfortunately the arrangement and composition of her volumes show signs of haste. The divisions are not distinctly marked; the chronological order of events is frequently confused; and the style is at times wanting in that precision and objectivity which should characterize historical writings. The omission of many of the long newspaper quotations and school programmes which abound throughout the second volume would have contributed to the interest without destroying the completeness of the narrative. And though the reader finds the narration of many events extraneous to this work interesting, he cannot but wish that Sister Agnes had saved them for another volume which we hope some day she will publish, the History of Catholicity in the Middle West.

Early Life and Letters of General Thomas J. Jackson, "Stone-wall Jackson". By his Nephew, THOMAS JACKSON ARNOLD. (New York: Fleming H. Revell Company. 1916. Pp. 379. \$2.00.)

THOMAS JACKSON ARNOLD, author or editor of this book on General Jackson, is the nephew of the great Confederate commander. He was a favorite with the family at Lexington and even when Professor Jackson became one of the heroes of the war, personal relations were intimate. The letters that now find a place in our voluminous war literature were written to the author's mother, a devoted sister of Jackson, or to the editor himself. Other letters of value there are but few. These evidences of Jackson's growth and inner life are both enlightening and characteristic, although it must be said that they do not materially qualify the picture we have in Dabney's *Life and Campaigns* or Henderson's remarkable portrait of more recent years.

An opinion of Mexico written from the battle-field in 1847 shows a little of the feeling that persists to-day:

As I believe that this country is destined to be reformed by ours, I think that probably I shall spend many years here and may possibly conclude (though I have not yet) to make my life more natural by sharing it with some amiable Señorita. . . . This country offers more inducements for me than the United States, inasmuch as there is more room for improvement in everything that is good and commendable. The term corruption expresses the state of this unfortunate people better than any other in the English language (p. 129).

It was a gay and "unregenerate" West Pointer that wrote of reforming Mexico and of taking unto himself a wife in a strange land. A more serious tone is struck a few years later in a letter to the same sister:

The passage of Scripture from which I have derived sufficient support, whenever applied, is in the following words, "Acknowledge God in all thy ways, and He shall direct thy paths". What a comfort is

this! My dear sister, it is useless for men to tell me that there is no God, and that His benign influence is not to be experienced in prayer, when it is offered in conformity to the Bible. For some time past not a single day has passed without my feeling His hallowing presence whilst at my morning prayers (p. 195).

So constant and earnest is this religious note in Jackson's letters that the editor seems to fear that the reader may think there was something beyond the normal in the man; and on more than one occasion he elides passages which evidently have to do with extreme views. On page 181 where Jackson is arguing for the inspiration of the Bible and again on page 193 where he is evidently greatly concerned about the salvation of his sister's soul, Mr. Arnold restrains his uncle in this way. It is the right of the editor, but the historian who wants to know all there is to be known wonders how much may be omitted. It certainly would seem from these letters that there has never been any exaggeration on this subject by any of Jackson's biographers.

This intense religious faith overcame Jackson's sense of humor, for we are told that every meal in the home of the professor of natural and experimental philosophy in the Virginia Military Institute must be ready exactly at the appointed time, that the signal for breakfast for the cadets at the institute was likewise the signal for every one in his household to sit down to table, and that there was seldom if ever the slightest departure from this rule. There is no protest by the reviewer here against the rule, but the fact and the extreme punctiliousness of it all for women, children, and guests alike would seem to indicate a defective sense of humor, as indeed it seems to me is noticeable in the fact that Jackson married two wives and took the same honeymoon trip with each!

But a failing sense of humor does not argue against the greatness of the man, although the evidences of greatness in these letters consist in the extreme simplicity and directness of the man, perhaps in the half-conscious conviction that whatever he said and did was right and in his willingness to subject himself and all around him to the most rigid discipline.

On another account these letters offer food for thought. The Virginia Military Institute was established a few years before the outbreak of the Civil War for the purpose of training young Virginians for military careers, for some war. "What war"? one naturally asks. Twenty-five or thirty thousand dollars a year made a good round sum for Virginia at that time. But there was no effective resistance to these appropriations and the second best military school in the country was maintained at Lexington for a number of years prior to 1861. What the founders of this fine institution, which is still sending out many officers for the national army, really intended to do has never been made clear; but Jackson was not without perfectly clear ideas as to what would probably be the outcome. In October, 1855, he wrote of his half-

brother who was contemplating settling in Indiana: "I do not want him to go into a free state if it can be avoided, for he would probably become an abolitionist; and then in the event of trouble between North and South he would stand on one side, and we on the opposite." And again in 1856, when he was about to invest in western lands, he wrote:

And say to him that I design following out his idea of locating some land in a Northern state, but that I am a little afraid to put much there for fear that in the event of a dissolution of the Union that the property of Southerners may be confiscated. I want to locate about three thousand acres, maybe a little more; and if I can please myself, will probably put about one-half of it in a Northern state.

Of Jackson's part in the war not much is said in this book. Perhaps a little that is new is offered in the evidence of his extreme desire to be placed in command of an army to rescue western Virginia from the North, a task at which Lee failed and on which Floyd lost a reputation already on the decline. It was a little strange that this West Virginian, reared in the atmosphere of toil and privation, should have been the hottest advocate of the great planter's cause. But so it was with almost all successful men in the Old South.

On the mooted question of who was responsible for the failure to crush and capture McClellan during the Seven Days' battles in 1862, that open sore which General E. P. Alexander laid bare a few years ago in his *Military Memoirs*, nothing is said or hinted in this volume. Perhaps there are no letters now extant on that subject. But of the cordial dislike of Jackson for Jefferson Davis there is proof enough. Mr. Arnold has added very considerably to the literature of Jackson and he has done his part of the work well and acceptably, without parade or undue hero-worship.

WILLIAM E. DODD.

The Religious History of New England: King's Chapel Lectures.

By JOHN WINTHROP PLATNER and Others. (Cambridge: Harvard University Press. 1917. Pp. v, 356. \$2.50.)

THESE Lowell Institute lectures were given in a venerable place, the earliest chapel of the Church of England in Massachusetts, which after a century became the earliest Unitarian church in America. The co-operation of representatives of eight religious denominations who show unfeigned amiability to one another indicates that the old hostilities are wholly ended and that federative inclinations have begun. If liberty is such a solvent, the pity is that the principle of *cujus regio ejus religio* which Dr. Horr cleverly and fitly applies to the Congregationalist Supremacy did not end the sooner.

The scale of these lectures did not allow much enrichment to our knowledge of fact, though the synoptic view which the reader here obtains is certainly enrichment of knowledge. The story being well estab-